CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE Y NOT WHAT IS RIGHT?——LUKE XII. 57.

Vol. II. BOSTON, FRIDAY EVENING, NOVEMBER 1, 1822. No. 12.

Religious.

A Sermon on the worship of God authorised by the Scriptures.

SECTION II. The worship of Moses and the Prophets.

Moses was a lawgiver, and a favourite of Heaven. I will quote one of his prayers, which had the effect of turning away the anger of God from the people of Israel. When God threatened to destroy that people, Moses made intercession in the following manner:—

"O Lord God, destroy not THY people and THINE inheritance, which THOU hast redeemed through THY greatness, which THOU hast brought forth out of Egypt with a mighty hand. Remember THY servants, Abraham, Isaac, and Jacob. Look not unto the stubbornness of this people, to their wickedness, nor to their sin; lest the land whence THOU broughtest us out say, Because the Lord was not able to bring them unto the land which HE promised them, and because HE hated them, HE hath brought them out to slay them in the wilderness. Yet they are THY people, and thine inheritance, which THOU broughtest out by THY mighty power, and by THY stretched out arm." Deut. ix. 25—29.

Here you will observe, that Moses addressed God as "one Person only," as Trinitarians usually do in the former part of their prayers; but he did not close with a "triune" doxology.

The song of praise which was sung by Moses and the children of Israel, after passing the Red Sea, deserves attention. By the first part of the song, we may see what ideas they had on the subject before us—"I will sing unto the Lord, for HE hath triumphed gloriously: the horse and his rider hath HE thrown into the sea. The Lord is my strength and song, and HE is become my salvation: HE is my God, and I will prepare HIM an habitation; my father's God, and I will exalt HIM. The Lord is a man of war: the Lord is his name." Exod. xv. 1—3. If a "man" is "one person only," God is here represented as but one person. As all the prayers and songs of praise recorded by Moses, correspond in form with those which have been quoted, we have strong ground for believing that he was *not* a Trinitarian. As he began, so he ended his prayers, without any intimation that he had ever heard of a "three-one God."

That portion of the Bible called the Book of Psalms, appears to be a collection of prayers and songs of praise, written by David and other pious saints. From these we may learn whether the Jewish church had heard of such a Being as "God in three persons," in the days of king David. As there is the most perfect uniformity throughout the book as to the personality of God, a few examples will be sufficient.

"Give ear to my words, O LORD; consider my meditation. Hearken unto the voice of my cry, my KING and my GOD: for unto THEE will I pray. My voice shalt THOU hear in the morning, O LORD; in the morning will I direct my prayer unto THEE and look up. For THOU art not a God that hath pleasure in wickedness, neither shall evil dwell with THEE." Ps. v. 1—4.

"I will praise THEE, O LORD, with my whole heart; I will show forth all THY marvellous works. I will be glad and rejoice in THEE. I will sing praise unto THY name, O THOU MOST HIGH." Ps. ix. 1, 2.

"Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness; come before HIS presence with singing. Know ye that the Lord HE is GOD; it is HE that hath made us, and not we ourselves: we are his people and the sheep of HIS pasture. Enter into HIS gates with thanksgiving, and into HIS courts with praise; be thankful unto HIM, and bless HIS name. For the LORD is good, HIS mercy is everlasting; and HIS truth endureth to all generations." Ps. c.

In the cxth Ps. the MESSIAH is brought to view, not as a person of the one God, but as one whom JEHOVAH would exalt—"The LORD said unto my Lord, sit thou at MY right hand until *I* make thine enemies thy footstool." See also Ps. ii.

Thus in every prayer, and every song of praise, God is addressed or spoken of as "one Person only." The Messiah is sometimes mentioned, but always as a person distinct from Jehovah; and the Holy Spirit is spoken of in these Psalms, not as a Person, but as the Spirit of that one Person called God, Lord, or Jehovah.

Beside what we have in the book of Psalms, we have several prayers and songs of praise recorded in the Old Testament. But in every prayer, and every song of praise, God is addressed or spoken of as "one Person only;" and nothing like a Trinitarian doxology is to be found in the Jewish Scriptures. Two examples more it may be proper to introduce.

Solomon is represented as more wise than any of his predecessors, and superior to any who were to succeed him. We have his prayer at the dedication of the temple, a prayer which called forth the tokens of Divine approbation. Thus the prayer begins—"O Lord God of Israel, there is no God like THEE in the heaven nor in the earth, which keepest covenant, and showest mercy unto THY servants that walk before THEE with all their hearts." Observe also how he closed his prayer—"Now therefore arise, O Lord God, into THY resting place, THOU, and the ark of THY strength. Let THY priests, O Lord God, be clothed with salvation, and let THY saints rejoice in goodness. O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant:" 2 Chron. vi. 14, 41, 42 Did he forget the Trinitarian doxology? Or was he unacquainted with a "God in three Persons?"

Perhaps a more unexceptionable character of the race of Adam is not named in the Old Testament than the prophet Daniel; and to any one who shall contradict his views of God, we may address the question, "Art thou wiser than Daniel?" In the ninth chapter of the book written by this prophet, we have a prayer which moved Gabriel from his seat, and caused him to "fly swiftly" to give the information that Daniel was a "man greatly beloved," and that his prayer had been heard and approved in heaven. Here, then, if the Trinitarian doctrine be true, we may expect to find "one God in three Persons" as "the supreme object of adoration." Thus the prophet begins his prayer—"O Lord, the great and dreadful God, keeping the covenant and mercy to them that love HIM, and to them that keep HIS commandments." Now observe the conclusion—"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for THINE own sake, O my God; for THY city and THY people are called by THY name." What! could there be so good a man as Daniel who was not a Trinitarian? Why did not Gabriel teach the prophet better than to worship "God in one person only?" "Can such infidel and pagan services meet the divine approbation?"—Some excuse, however, may be made for Daniel, as well as for Moses and David.—God had not *then* revealed himself as "three persons in one God, one Divine Being."

Let it now, my brethren, be seriously considered, that God took the Israelites to be his covenant people, that he made himself known to them as their God and their King: consider also how this people were favoured with inspired prophets from generation to generation, to teach them the knowledge of the living God, and to correct their errors in regard to worship; and finally, that most of the prayers and songs of praise recorded in the Old Testament, were composed by men renowned for piety, and *inspired* by the Holy One of Israel. If then the worship of "the one God in three persons," be the only true and acceptable worship, how did it happen that from the days of Abraham to the coming of the Messiah, not so much as *one* example of prayer or praise has been recorded, which affords the least countenance to the Trinitarian doctrine? If the worship of God "as one Person only," was the acceptable worship through that long period of time, why should it not be so at the present day?

The Address from which my text was taken teaches you to believe, that the doctrine of a "three one God" "distinguishes the Christian system from every false scheme of religion." Did then the authors of that address mean to brand the religion of Abraham, Moses, and Daniel, as a *false scheme of religion?* Whoever may have been in the fault, it must, I think, be admitted, that the "striking difference," mentioned in our text, does in fact exist between the professed worship of Trinitarians, and the worship of all the saints of whom we have any account, from Adam to the Messiah. During that period of 4000 years, not an instance of approved worship can be found in the Bible, which has the least appearance of having been paid to a "triune God."

In view of the facts which have been stated it must appear to be a matter of great importance, that we be very careful in our inquiries, to see whether the Messiah instituted or introduced the worship of "one God in three Persons." As the Jews to whom he was sent had always worshipped "God as one Person only," if Jesus had been disposed to introduce the worship of "one God in three Persons," such a "striking difference" must naturally excite great attention. And as the unbelieving Jews were much disposed to find fault with him, so great a change in the object of worship as from *one* Person to *three*, could hardly fail to bring on the Messiah the most bitter accusations. Why then is his history silent on this subject?

* See C. Register, No. 11, 1st page.

The following remarks are from "*An Address to Heads of families*"—a tract published from the writings of the late Rev. SAMUEL BROWN, of Birmingham, England.

Dr. Wilkins ingeniously observeth, "that a Christian who cannot pray, is like an orator who cannot speak; or a traveller who cannot go."*

And Dr. Tillotson maketh this useful and affecting remark, "That the constant worship of God in our families (by daily praying to God every morning and evening, &c.) is so necessary to keep alive and maintain a sense of God and religion in the minds of men, that where it is neglected, I do not see how any family can in reason be esteemed a family of christians, or indeed to have any religion at all."†

* Discourse of Prayer, chap. iii.

† Sermon on Family Religion, p. 480.

These two great bishops speak the sense of all good men.*

For the foundations of social, particularly of family, worship, of which prayer is a principal branch, are so strong and obvious, that it hath been practised by wise and virtuous heathens, as a dictate of reason, and a law of nature.

The Teraphim, or household gods, of Laban and Micah,† the Lares, Tutelares, Penates, and the Lararia, that is, the domestic gods and chapels of the Gentiles, are a proof of the antiquity of family worship, and of its being a part of natural religion; though, for want of revelation, or through the abuse and neglect of God's oracles, and men's ill use of their own understandings, it soon grew corrupt.

Now shall Gentiles have their oratories and sacrifices, and shall we find no religion in families of Christians? Did Heathens begin all business with prayer, and shall we see christian families without it? Do not families who live without prayer, live without God? Has Christ taught his disciples to live at this rate? Either lay aside the christian name; I may say—either disclaim reason, or set up prayer.

Is any thing more reasonable, than that every man acknowledge God as his father and ruler by daily prayer?‡

And as God is the builder, the owner, the master, the benefactor of every christian family, ought he not to be daily acknowledged by them in these great relations? Is there any other so plain and proper a way of making these acknowledgments as family prayer? And doth not capacity for it infer obligation to it?

Is not every family's dependence upon God for being, and for all its blessings, a clear and sufficient reason for family prayer?

Is not the neglect of this daily homage, a family's denial of their dependence on God, a disowning him as king and Lord, as father and friend?

Is not this neglect of family prayer then a tacit, though a plain, denial of the clearest and greatest truth? Is it not a great falsehood? And is it not as bad to live a falsehood, as to speak a falsehood? Do not prayerless families every day say by their actions, "that God hath nothing to do with them, and that they desire to have as little to do with him?"

I hope that is not a question with any man, much less with any Christian, whether there should be such a thing as religion and the worship of God in the world? Would the world be good for any thing without it? And shall it be a question with him, whether there should be religion in his family? "Is my family no part of the world, or a part of it where no worship is due to God? May not every man as reasonably expel religion out of his house as I can out of mine? And if it be expelled out of every part of the world, can it subsist in the whole?"—As then you would have religion live in the world, take care to nourish and keep it alive in that part of the world which God has made your own province.

Doth not every sensible and well-bred master and father expect and claim to be saluted by his family morning and evening, or at meeting and parting? And hath God, the master and father of the universe, no right to our salutations? Or, have we any way of saluting God decently and acceptably but by solemn family prayer?

Farther, is it not highly reasonable, a dictate of nature, that every head and master should promote the good of the society over which he stands? Does not paternal love and fidelity oblige your master to seek the advantage of his whole house? Can any man think it an indifferent thing to a master and father, whether the souls in his house be saved or perish? Is he obliged to take care that they have meat and drink, but of their souls is he obliged to no care? Is that care employed where families are never called together on a religious account, where young souls are neither prayed with nor instructed?

Is not every member also obliged to promote the good of the whole body? And will any practice better promote the good of a family than religion, particularly serious addresses to God?

Again, is it not highly reasonable that every christian family should be a school of true religion, a seat of learning and virtue, a place of education for our behaviour in this world, and our happiness in the next? Is not every master and head of a house obliged to make it so, as far as he is able? Then should not reading God's word, and wise instructions be carried on there, and carried on statedly and regularly? And should not a blessing from God be asked on all the means of wisdom?

Once more, let me ask, should not every christian family be a little church of Christ?‖ And what sort of a christian church is that which hath no set times of gathering together for instruction, prayer, and praise?

Have we not reason to think that Adam, Enoch, Noah, Abraham, Melchisedeck, Job, Joshua, David, Cornelius, Jesus Christ, did teach, and worship God with their families? Was it not their chief care to plant religion amongst them, and train them up in godliness and virtue? And can this be well done without family prayer? Are not their examples laid before us for our imitation, that we might walk in their steps?

To close up this argument, can we expect to see the other parts of religion practised—the tempers, tongues, and actions of a family well governed? Can we expect to see duty to man conscientiously discharged; justice, truth, fidelity, kindness, sobriety, purity, mildness, exercised; while God is disowned, and his providence over a family denied, his rights invaded, his claims of homage refused?

Attend to these things, christian parents and masters! Seriously think them over; act up to light which they offer you.

* Dr. Hartley's language is not less strong,—"I believe it may be laid down as a certain fact, that no master or mistress of a family can have a true concern for religion, or be a child of God who does not take care to worship God by family prayer." Obs. on Man, v. ii. p. 336. ed. 1749.

† Gen. xxxi. Judg. xvii. and xviii.

‡ See Amory's Dialogue on Devotion.

‖ Phil. ii. Rom. xvi. 5. Col. iv. 15. 1 Cor. xxi. 19.

OBITUARY NOTICE.

On the week when the following valuable obituary notice appeared,*our columns were too full to admit of its insertion; it has since been neglected rather through accident than intention.

Died at Cambridge, on the 3d ult. WILLIAM DANDRIDGE PECK, Esq. aged 59, Professor of Natural History in Harvard University. Mr. Peck enjoined on his surviving friends not to permit any ceremonious interment, or any of those public testimonies of respect, by which the members of that seminary are accustomed, very properly, to express their regret, at the loss of an associate, and valued officer. Mr. Peck's injunction should not be considered as expressive of his disapprobation of a custom, highly important in such an institution—no such opportunity should be lost of impressing on the minds of youth, the value of a virtuous, and honorable, literary, and scientific life. To Mr. Peck's personal character alone, this dread, even of posthumous praise, is to be ascribed, and in the short account of his blameless life, which it may be permitted to one of his earliest friends to give, as a very feeble expression of tenderness and respect, the causes of this uncommon fear of exciting public attention, will be perceived. It is not, however, from private feelings alone, that this brief sketch of Mr. Peck's biography is presented. The institution of which he was a member, and the state of which he was a distinguished citizen, have a claim to the just praise of his knowledge, which he was too diffident to permit to be noticed, and we have a right to make this sacrifice of private duty, for higher and more important objects.

There was nothing about Mr. Peck's life or character which could furnish the materials of a highly wrought picture—nothing which would address itself to the passions or the imagination; it was simply the example of an unaided, retired, individual struggling, during the greater period of his life, against every discouragement, upborne by his genius, and love of study, and constantly adding new stores to a powerful mind capable of comprehending all that it received from reading and observation, and of analysing, arranging and preserving it.

Mr. Peck was admitted Bachelor of Arts at Cambridge, in 1782. He was destined for commercial pursuits, and passed a regular apprenticeship in the counting-house of the late Hon. Mr. Russell. His exactitude and industry acquired for him the confidence and lasting friendship of that distinguished merchant. Mr. Peck's father was a man of very great genius in the mechanic arts; he was the most scientific as well as the most successful naval architect, which the United States had then produced. The ships built by him were so superior to any then known, that he attracted the attention of Congress, and was employed by them to build some of their ships of war. But his talents did not bring him the pecuniary reward, which all who recollect the superiority of his skill have admitted was his due, and, disgusted with the world, he retired to a small farm at Kittery, and with a splenetic temper, resolved that his models, founded, as his son always affirmed, on mathematical calculations, should never be possessed by a country which had treated him with so much ingratitude. The failure of the father's schemes defeated Professor Peck's prospects as a merchant, and at an early age, he too, imbibed, not a little, with his father's discontentment with the world, (a very pardonable error in a young man, who venerated his father's talents and virtues) retired to the same obscure village, to pass the whole of that period of life, which nature has designed should be the most active.

During nearly twenty years, Professor Peck led the most ascetick and secluded life, seldom emerging from his hermitage—but his mind so far from being inactive, was assiduously and intensely devoted to the pursuits to which the bent of his genius and taste inclined him. At a time when he could find no companion, nor any sympathy in his studies, except from the venerable Dr. Cutler, of Hamilton, who was devoted to one branch of them, Botany, Mr. Peck made himself under all the disadvantages of very narrow means, and the extreme difficulty of procuring books, an able and profound botanist and enomologist. But his studies were not confined to those two studies only—in zoology, ornithology, and icthyology his knowledge was more extensive than that of any other individual in this part of the United States, perhaps in the nation.

One trait in his character ought here to be noticed—and the more so, because the opposite defect is the most prevailing one in our country. What he *did know*, or attempt to study, he studied profoundly, and if this knowledge failed in extent, it was in all cases, owing to want of health or means. To those who knew him well, before his removal from his obscurity to Cambridge, it appeared astonishing, how with advantages so slender, and under discouragements so chilling, he could have acquired so much.

It was principally with a view to draw this learned and indefatigable labourer of natural history from his retreat that the subscription for a Professorship of Natural History at Cambridge was commenced. This has once been denied; but the writer of this article, and one of his friends having been the most active circulators of the subscription, and fully and entirely acquainted with its origin, *knew it to be true.* Mr. Peck was elected by the subscribers the first professor, and it is due to his memory to say that he resisted the first solicitations most feelingly, and with great zeal. He desired his friends to recollect the hermit life he had led, and that, at so advanced a period, after habits of seclusion had been so long rooted, it would be

* See Daily Advertiser, Oct. 8.

impossible for him to come forth into active life and to give to his favorite pursuits all the interest, and the charms of eloquence, of which they are susceptible, but which he feared he was not qualified to do.

But his friends, who wished the country to do an act of tardy justice to merit so long neglected, would not listen to his objections, and compelled him to accept the appointment. The board of visitors wished him to visit the scientific establishments of Europe, with which he complied. Having been with him, during a part of that tour, we are enabled to state confidently, that he was received by the men of science, in England and France, as a brother, and his merit was highly appreciated.

Mr. Peck inherited his father's taste for mechanical philosophy, and as an artist he was incomparable.—His most delicate instruments, in all his pursuits, were the products of his own skill and handicraft. We shall never forget the astonishment of one of the first opticians of London, when Mr. Peck requested him to supply a glass, which had been lost out of a microscope, made by *himself*—nor the warm friendship he discovered for him, when he was satisfied, that he was so able a self-instructed artist.

But Professor Peck's knowledge and taste were not confined to natural history and mechanics. We are aware, that with some men these qualifications are considered of secondary merit, but Mr. Peck had that delicate tact as to every subject of taste, which all men admit to be the proof of superior genius. He was a good classical scholar; more correct than those who make greater pretensions to it. He was truly and deeply a lover, and a correct judge of the fine arts.—He was fond of painting, and sculpture, and architecture, without professing to have skill in them. No man who ever saw the exquisite accuracy and fidelity with which he sketched the subjects of his peculiar pursuits in entomology, or botany, could doubt the refinement of his taste. Of his character in social life—of his virtues, we are disposed to follow his own wishes, and to leave them to the recollection of a few friends who knew him intimately—they were of that pure, and simple, and sincere, and unaffected character which such a life, devoted to such innocent and delightful pursuits was calculated to produce. If greater probity, sincerity, honor, delicacy, are often to be met with, society must indeed be happy.

If it should be asked why with such attainments Professor Peck has left no greater and more enduring public proofs of his learning and genius, we reply by asking, where can be found a case in a young country, a country so much in want of such talents, in which a man of genius and profound erudition was suffered to pine for twenty years neglected and unknown? And could it be expected, after all his hopes and prospects had been so long chilled, that he would come out with a debilitated frame, a constitution broken down by study and meditation, with all the ardour and activity of early cherished and flattered youth? It is unjust to expect it—and yet Professor Peck has left enough to convince every reading man and every feeling mind, that he was fully worthy of the honor conferred upon him, and such generous and honorable minds will only regret that our country and its seminaries had not availed themselves of his talents while health and hope and joy would have given energy and eloquence to his pen, and thus have enabled him to erect for himself a better monument than this tribute of truth and friendship, and to produce for his country some work which would have done it honor abroad, and have stimulated its youth to equal exertions in science. But he has not lived in vain—he has shewn what may be done without encouragement, and amidst all possible discouragements, and his cheerful, philosophical, and resigned exit proves, that a life so employed, has its reward even on earth.

From the London New Times.

THE SPIKENARD OF THE ANCIENTS.

Much difference of opinion has arisen among the curious and the learned as to what this precious ointment was composed of. The late Sir William Jones was of opinion that this celebrated ointment was procured from the root of the Valeriana Jatamansi, which is found growing only in India. Mr. Lambert tells us also in his illustration of the genus Cinchona, that the Valeriana Jatamansi is identical with the Spikenard of the ancients, while Mr. Phillips, in his late work on vegetables positively asserts that it was made from Lavender, and which he says was called Nardus in Greek, from Naarda, a city of Syria, near the Euphrates, and that it was also called *spica*, spike; because among all the verticillated plants this alone bears a spike.

Mr. Phillips, in his history of Lavender says, "it is a native of Languedoc, some parts of Spain, Hungary, and Austria; but the most odoriferous Lavender grew anciently about the city Eporrhedia, and was so much esteemed at the time when our Saviour was upon earth that it was sought after with the greatest avidity, and brought a revenue to that city equal to a mine of the most precious metal. Mr. P. adds, that "Pliny, who flourished a little after this period, has described the Lavender plant under the name of Nardus;" and that "he notices the blossom as forming a spike, and mentions that the most costly and precious ointment was made from the aromatic leaves of the Nardus, and that the spikes (blossoms) sold for 100 Roman denarii ($3. 2s. 6d.) per pound." The Romans, says that Naturalist, esteem the leaves of the Nadus that is brought from Syria as the best; next to that the Gallic Lavender, or Nardus, is in estimation. What especially confirms the opinion that Lavender was the Nardus of the Ancients, says Mr. Phillips, is, that Pliny, after having described the same ointment mentioned by the Evangelists, which he directs to be kept in vessels of alabaster, observes, that the flowers or spikes of the plant being laid in wardrobes gives a most agreeable perfume to the garments. In speaking of the Valerinana of Nepaul, Mr. P. says, it seems highly improbable that this should be the Spikenard of the ancients, as the scent of this root differs very widely from our ideas of agreeable perfumes; and we may presume, that the opinions of the Romans at the commencement of the Christian era, with respect to odours, were similar to our own; as we find, besides the Spikenard, they extracted their favourite odours from roses, myrtle, violets, marjorams, lilies, orrisroot, and jonquils, &c. to which they often added sweet spices and aromatic gums.

Our *zeal* must be kindled with pure fire from God's altar; that it may rather warm than burn, enliven rather than inflame.

We ought not to *name* God, without a *sense* of Him upon our minds.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, NOVEMBER 1. 1822.

DOMESTIC MISSIONS.

Our thoughts have of late been considerably turned to this subject, both on account of the importance and usefulness of such missions when conducted on correct principles, by men of a christian spirit, as well as on account of the abuses which have of late been practised under the sanction of the terms missions and missionaries. There are missionary societies whose operations are conducted on truly enlarged and generous principles; whose chief object it is to do good, to promote the purifying influences of Christianity and to diffuse its amiable and heavenly spirit. Such are the Evangelical Missionary Societies of Massachusetts and of Maine. By their instrumentality the desert has been "made glad," and the solitary places have been made "to rejoice and blossom as the rose." They have never interfered with the labours of others, or obtruded their services on unwilling people, or disturbed the tranquility and progress of societies that are favoured with stated ministrations. Their object has been to supply the destitute, and to establish new altars, or kindle the holy fire on those where it has become, or is becoming extinct. But there are other missionary societies, it seems, which, though professing to be established on enlarged and catholic principles, do nevertheless employ their funds in the support of those who thrust themselves nto the vineyard of others, and become truly the fomenters of division and discord.

We have been led to reflect more on his subject at this time, by the following extracts, vith which we have been favoured, from a letter recently received by a gentleman of our acquaintance, from a highly respectable clergyman in a neighbouring state.

"For my own part, I care but little how *orthodox* (to use the word in the common acceptation) any one is in his sentiments provided his heart is actuated by truly christian feelings; for no man can believe just as he pleases. But I cannot abide that narrow spirit which excludes from its fellowship, and would exclude from salvation, if it could, all whose hearts are more generous than its own. Especially the leaders, or the willing dupe of a mere religious faction, has my cordial detestation; because I view him as more than half a hypocrite. I would not be wanting in charity; but the movements of the Calvinistic clergy and laity in the United States, for some years past, constrain me to fear that they are aiming at nothing less than entire domination over the civil, as well as religious concerns of the country. In this sweeping sentence I am far from including every individual who may be found under their banners. I believe there are many honourable exceptions. I speak of them only as a body; and as a body, I cannot but view them with suspicion. Many of the numerous benevolent societies that have been established seem to look to their benefit. A ** not some missionary societies, instituted for the express purpose of carrying to the poor and the destitute and the ignorant, the blessings of the gospel, and which have, doubtless, in some instances, resulted in much good, are they not by artful men, converted into powerful engines to subserve the views of ambition? If these men have a single eye to the good of souls, to the religious benefit of the community, why are their funds appropriated in the manner we have sometimes seen them? If to benefit the greatest number of individuals according to the means they have, betheir object, why is a tract of country *fifty* miles square, within whose limits not a single minister qualified to teach religion can be found, wholly neglected, while at the same time, missionary after missionary is sent into the midst of a village, where there is a respectable regularly ordained minister, whom all can hear as often as they wish? I would ask why is a missionary refused the former field, where he would be gladly and thankfully received, and where he might labour to great and general advantage, and sent to the latter place, where he is by no means needed, and where he is not wanted excepting, perhaps, by a mere handful of disaffected, contentious men, who for some reason or other wish to destroy the peace of society by building up an opposite party? Yet instances are not wanting where missionary funds have been so appropriated. The managers of these funds cannot plead in excuse their ignorance of the particular state of religious society in the places where they send their preachers, for this would imply gross neglect of their duty. They certainly ought to know, and we have a right to presume they do know very particularly the internal state and circumstances of every town which they pretend to aid; and their conduct in some cases would lead to the conclusion that in selecting their missionary ground, they consult not where they shall be able to do most good, but where they shall probably best advance the cause of their party. I should not have made the above remarks upon missionary operations had not a preacher been sent to this very place within a year, from the ***** Missionary Society, because a very few individuals here wished to set up an altar against the one already established. I have no doubt but that multitudes of well-meaning and pious men and women are engaged heartily in the missionary cause, who have not the most distant suspicion that they are merely aiding a faction. Such, no doubt, will be rewarded for their good intention; yet I cannot but think that the zeal of such would much abate if they could see and understand every thing that is done behind the curtain. In what I have said I would not be understood to speak aught against missionary societies as such, but only against their abuse. Some missionary societies are, I believe, what they profess to be, and what they ought to be. The cause of such I should be very ready to promote by every means in my power."

From the above remarks by a gentleman who has had actual experience of the manner in which the affairs of the societies last alluded to are conducted, we are enabled to decide what societies are deserving our censure, and what ones claim our patronage.

But it is not simply to the conduct of particular missionary societies that we think the remarks in this letter are applicable. It seems to us to apply also generally to the conduct of what is called the orthodox or Calvinistic party. It is a fact too notorious to admit of concealment that many individuals of the Calvinistic clergy are in the habit of going into the peaceable parishes of their neighbours and encouraging a spirit of disaffection and division. Nor is the evil confined to individual exertions. Associations of the clergy are formed for systematic operations beyond the bounds of their own parishes, and even our Calvinistic theological seminaries have too often permitted their half-instructed pupils to assume the guise of teachers and to go forth into the peaceable parishes of clergymen who differ from them, and to stir up the foul feelings of suspicion and jealousy toward their aged and saintly spiritual guides.

Now is seems to us that it is the duty of an enlightened and well-disposed community to frown upon such proceedings. There are certain plain and equitable principles, by which it seems to us every christian minister is bound to govern himself, in these times of religious inquiry. If, in any society, the ecclesiastical affairs are conducted on narrow and exclusive principles, so that good men are shut out from church privileges for mere difference of speculation, then certainly the aggrieved have a right to seek redress by procuring the ministrations of those of more congenial views, and more enlightened and philanthropic principles. But where a church is established on a broad basis, and its affairs are administered on truly generous and catholic principles, where no man whose temper and practice speaks him a good man, is excluded or treated harshly for any difference of religious belief, in such a case we deem it entirely without excuse (however certain individuals may differ from their minister) for any individual or any association of the clergy to come in and nourish this spirit of unreasonable disaffection. The labours and trials of a faithful clergyman are sufficient without the distress of seeing his flock rent and scattered by proselyting and sour-minded enthusiasts. But even setting aside all consideration of the peace and happiness of the clergyman, his general usefulness as a teacher of religion and piety, as well as the general interests of society demand that the people be left in peace and union, for in most of our towns and villages the divirsion of a society is the destruction of all religious order. Attempting to support too many teachers, they effectually support none, and the cause of order and piety soon languishes and decays.

No one can deny that this is a growing evil in the community, nor can any one, who has half an eye, doubt from what class of men the whole evil proceeds. Let there be awakened, then, a general spirit of resistance to this unrighteous and disorganizing conduct, till those who are guilty are brought to see and feel its enormity.

We designed to make some further remarks by way of *appeal* to those clergymen who practise on the principles here reprehended, as well as to those of their parishioners who are offended and disgusted with their officious interference in the affairs of other parishes; but time will not now permit.

The following communication was handed us by a respectable gentleman of a neighbouring town, who is ready to make good his promise on the fulfilment of the conditions.

TEN DOLLARS REWARD.

"The leading principles taught by Calvin," says Mr. Buck in his Theological Dictionary, "were the same as those of Augustine." Inasmuch as ecciesiastical historians have generally, if not universally, agreed that this same Augustine was remarkably distinguished as a *bitter and bloody persecutor*, it has become a very important question, whether persecution is not the natural fruit of Calvinism? With grief and disgust we have often read grievous complaints from our respectable Baptist brethren, of having been formerly, in common with Unitarians and Quakers, cruell yand outrageously persecuted for their religion. No persecutor can be a true christian; for, as Dr. Jorton says, "where persecution begins Christianity ends." But among Protestants, where, and by whom, has this malevolent and bloody work been carried on? In the pacific and prosperous state of Pennsylvania, and in many others of our *free* states, no legal persecution has ever been known to exist.

A reward of ten dollars is hereby freely offered to any of our Baptist brethren who will prove, that from the martyrdom of their amiable brother, MICHAEL SERVETUS,* down to the present day, they have, in a single instance, been persecuted by any other persons than those who have held, and whose minds have been deeply imbued with "the leading principles taught by Calvin."

N. B.—The reward shall be paid to the first who will produce fair proof to the printer of this paper.

In the days of the prophet Ezekiel, the great body of the Jews were highly Calvinistic.—They had been chosen of God, and separated from the nations of the earth for the most important purposes.—To them were committed the oracles of God; and from them proceeded the true Messiah, who was sent of God to be the saviour of the world. Hence this arrogant and rebellious nation were so Calvinistic as to imagine that they, as a nation, were chosen of God to inherit everlasting salvation, to the exclusion of all the rest of the world. They believed, and had the presumption to say, that the ways of the Lord were unequal; but let us hear the testimony of the God of truth:—"Ye say the way of the Lord is not equal. Hear now, O house of Israel; are not my ways equal? are not your ways unequal? Make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn and live ye.'

If the ways of God are *unequal*, the Calvinistic doctrine may possibly be true; but as sure as the ways of the Lord are *equal*, "the leading principles taught by Calvin" must be false.

S. PETER.

* Michael Servetus was a Unitarian Baptist.—See Benedict's History of the Baptists.

RELIGIOUS INTELLIGENCE.

We understand that the "Protestant Episcopal Church" of this country contemplate establishing a mission on the Coast of Africa. Mr. Ephraim Bacon has already been appointed a catechist on that station, with a view to the organization of a permanent mission. Mr. B. having resided some time on the Coast of Africa, as an assistant agent of the United States, has become considerably acquainted with the deplorable condition of the various tribes, and with the success attending the exertions of the church missionary society, has determined to devote himself to the work of aiding the diffusion of Christianity among them. Mr. B. we understand is now in Boston, soliciting aid for the contemplated mission.

Thursday, the 28th day of Nov. is appointed by the Governor of New-Hampshire as a day of public Thanksgiving.—The 5th of December is appointed for the same purpose in Massachusetts, Maine, Vermont and Connecticut.

Another new Church.—Yesterday afternoon, the corner-stone of "The Bowery Presbyterian Church (Rev. Ward Stafford, pastor) was laid with the usual deposits and formalities. It is about 63 by 68 feet, constructing of stone, by Messrs. Price & Rogers, the builders of the new church in Broome-street, with a basement story for the use of schools, societies, committees, &c. We have now built and building, in this city about 72 places of public worship.

N. Y. Statesman, Oct 25.

SUTTEE.

From the Calcutta Journal of March 28.

Extract of a letter dated Herra, March 9:—"On my way proceeding to this place, I happened to pass a village called Churcharie, where I was informed of a Suttee that was going to take place; I therefore rode immediately to the spot, where I found preparations making, and an immense multitude assembled. I went close to the unfortunate woman, and found her to be elderly, sitting with two young children belonging to her, and, as is usual, guarded well by the police. After having performed some ceremonies customary among Hindoos, she was conveyed in an uncovered palankin to the pile, on which, after a little time, she bravely leaped, and caused the fire to be lighted. But no sooner had the flames approached her, than to my great pleasure, she leaped out of the burning pile, and was protected by the police, who thus saved her life, as I heard a number of Hindoos cry out, that were it not for the English government, they would that instant have cut her to pieces and thrown her into the pile, to the mercy of the fire. God forbid I should ever be the spectator of such another horrid scene."

From the Palladium.

Aid solicited in behalf of the Indians.

The Hamilton Baptist Missionary Society of the State of New-York, have established a school, and some mechanical branches of business, among the Oneida tribe of Indians, for the purpose of promoting their reformation.—The Rev. A. Bennet, their agent to solicit aid, is now in this city, and will spend a few days to receive donations. This tribe is a part of the Six Nations, and consists of about 1150 souls, resident in the west part of the State of New-York. They are desirous to receive instruction, and about 40 children attended school last winter, whose proficiency was satisfactory to their patrons. The Society have stationed a blacksmith and carpenter among them, and some Indian lads are apprentices. It is also proposed to procure a farmer who will take a number of their children into his family, and teach them the different labours of domestic life. The Society have purchased the land necessary for the establishment, and have erected a school house, a dwelling house, and shops, but are greatly in need of pecuniary aid to complete and extend the buildings, and support the teacher.

Donations in money or clothing, will be received by JAMES LORING, No. 2, and LINCOLN & EDMANDS, No. 53, Cornhill.

GENERAL INTELLIGENCE, &c.

In our last we gave an account of the distressing prevalence of the yellow fever at New-Orleans. Later papers confirm the accounts, and state that it still continued to rage with the same fatal effects.

By the latest accounts from Pensacola, we learn also that the sickness at that place had been unusually mortal, sweeping off almost every American who attempted to remain in town. The deaths were about 160, nearly all Americans.

Gas Lights.—Pipes are now laying by the City Gas Company, for lighting such parts of the city as can conveniently receive it from the common reservoir. The pipes are of cast iron, between three and four inches in diameter. The Gas to be furnished is to be

made from oil, which it has been lately discovered is far superior to coal or other substances for this purpose.

The Quarterly Exhibition, at the University, Cambridge, took place on Tuesday. The performances were highly commended both for the ability of composition, and gracefulness of elocution.

A large Cotton Factory, near the village of New-Hartford, (N. Y.) which gave employment to from 60 to 80 persons, was destroyed by fire, on the morning of Wednesday, the 6th inst. All the machinery and a number of bales of cotton were destroyed.

The following gentlemen are elected members of the next Congress for the state of Vermont—R. C. Mallary—S. C. Crafts—Charles Rich—D. A. A. Buck—and W. C. Bradley.

At the present session of the Vermont Legislature a resolution has been submitted for dividing the state into five districts for the choice of members of Congress. The Hon. C. P. Van Ness has been appointed Chief Judge of the Supreme Court.

An Organ has been lately set up in the Old South Church, in this city, which is reported to have cost $10,000. It was purchased in London.

Yellow fever in New Orleans.—A letter received in this town yesterday, from New Orleans, mentions that the Hon. ELIGIUS FROMENTIN, died of the fever on the 6th inst. and his wife on the following day. The writer adds as a proof of the panic occasioned by the fever, that the funeral of Judge Fromentin was attended by only seven persons besides the writer, and that of his wife by only three.

The imports of specie into Boston, New-York and Philadelphia, for the first six months of the present year, amount to $582,378. Exports in the same period $5,234,107. Balance $4651,689.

It is reported that Gov. Miller and others associated with him, have concluded a treaty of peace between the Osage and Cherokee Indians.

A "Benevolent Friend."—Among the bequests of Obadiah Brown, a Friend, (or Quaker) lately deceased at Providence, R. I. were the following:—3,000 dollars to the funds of the Friend's Yearly Meeting Boarding School, to be increased to 6,000 on the death of his widow; an annuity of 1,200 to 12 trustees for general benevolent purposes; an annuity to baptist, congregational, episcopal, and presbyterian churches; and legacies of 1,000 dollars to the R. I. Bible Society, and 500 to the Peace Society.—*N. Y. Statesman.*

City Seal.—Mr. Alderman Head, from the joint committee on the subject, reported the Device, Motto, and Inscription of the Seal of the city of Boston; which were accepted in both Boards.

The Device of the Seal is a view of the city, as seen from the harbor and South Boston. The Motto—"*Sicut Patribus, sit Deus Nobiscum.*"—The Inscription——"BOSTONIA, *Condita*, 1630. *Formam Municip. Civitatis Accepit, A. D.* 1822."

Note.—This motto is a brief translation of the intercession in Holy Writ, recorded in 1 Kings, viii. 57.—"The Lord our God be with us as he was with our Fathers." The committee, in their report, remarking on the propriety "of a grateful remembrance of our ancestors, and an allusion to the gracious Providence by which they were preserved, encouraged, and prospered, at the same time expressing a prayer that the same Providence will extend its grace to us, and to our descendants."—*Cent.*

NORTHAMPTON, OCT. 30.

The *Hampshire, Franklin & Hampden Agricultural Society* held their annual Cattle Show, &c. in this town, on Wednesday and Thursday last. The exhibitions were more interesting than on any preceding anniversary, and attracted a greater concourse of people. The ample report of the executive committee renders it unnecessary for us to particularize. An appropriate and excellent address was delivered by Mr. Mills, of Southwick.

A Deer.—On Friday last a deer was observed crossing the river between the town and South Hadley. Mr. H. Smith put out after it in a skiff, and after a few blows with his paddle, succeeded in capturing it and bringing it on shore. It is several years since one of these animals has been seen in this vicinity.

From the New-York Evening Post, 26th ult.

As a proof of the extreme difference of temperature between the country and city, we mention the fact, that we have this morning seen ice from Hoboken nearly an inch thick, while the thermometer in the lower part of the city did not fall below 33 degrees of Fahrenheit, which is still one degree above freezing point.

The Board of Commissioners for Spanish Claims, assembled at Washington, and recommenced their labours on Saturday the 19th ult.

The aqueduct across the Mohawk river at Little Falls, was finished last week and filled with water.—This is a structure of great magnitude, built entirely of stone, and in point of solidity and beauty, probably not exceeded by any work of the kind in the United States. It forms a connexion between the Erie Canal and the old cut on the opposite side of the river, and answers the double purpose of opening a communication to the village of Little Falls, and of feeding the Canal with water.—*Utica paper.*

LITERARY.

The first number of "The Museum of Foreign Literature," conducted by Mr. Walsh of Philadelphia, has been published. It contains interesting selections from the latest English and Scotch Reviews and Magazines. The number contains between ninety and one hundred pages. It will be published monthly. Six numbers will make a volume. The yearly subscription price is six dollars. No subscription is taken for less than a year, and every new subscription must commence with a volume.

The following extract from the prospectus will show the object of the publication.

"An acquaintance with the periodical literature of Great Britain, from which in general the selections will be made, is essential to every one who wishes to keep pace with the advance of knowledge; and an attempt to separate what is valuable in these works, from that which is uninteresting to us, either from its relation to topics entirely local, or from absolute want of merit of any kind, appears to me to deserve, because it will repay the public patronage."

Scott's Bible.

Twelve editions of this work have been published, *four* in England, and *eight* in this country, besides a new edition now in the press in this city. The whole number of volumes published in all these editions is 37,500.

A new paper, to be entitled the Catholic Herald, is about to be published in Philadelphia, for the promulgation of the doctrines of the Catholic Church.

The following is from the London New Times.

"We hear that a work is in the press of extraordinary interest and importance. It is entitled "Memoires de Napoleon Buonaparte, pour sevir a l'Historie de France, ecrits par lui-meme, ou dictes aux Generaux Montholon, Gourgaud, &c." The proofs of the genuineness of the whole, as either written or dictated by Buonaparte, are stated to be undeniable. The publication will be commenced in a few weeks."

MISSIONARY GAZETEER.

The editor of the Woodstock (Vt.) Monitor has procured the copy right of a book with the following title, viz. "The Missionary Gazeteer, comprising a Geographical and Historical description of the Protestant Missionary Stations in the world, with an Appendix, containing an Alphabetical list of Missionaries, with reference to their stations, the time of entering, removal and decease. Also a Chronological List of the principal Benevolent Societies for evangelizing the heathen."

FOREIGN.

By the arrival at this port of the ship Mary Catharine, from Liverpool, London papers to Sept. 18th have been received.

Mr. Canning was sworn as Secretary for Foreign Affairs, on the 16th, and entered immediately on the duties of his office. The Duke of Wellingson had left London for Vienna

By the latest accounts from Spain it appears that the political affairs of the country are still unsettled, and that the prospects are dubious. Among other instances of the violence and outrage committed at Madrid by the Royal Guards, on the 7th of July, there is an account of one of peculiar atrocity. It was in relation to Captain Alvey, a citizen of the United States, who, on his return from the office of the Minister of France, where he had been to transact some business, was knocked down and shockingly bruised and cut with sabres and thrown into a dungeon, where he was kept for three days. His wounds were not dressed till eleven hours after the outrage, in which time he suffered exceedingly from the loss of blood, and the want of nourishment, not being allowed the least particle of food or drink till twenty-one honrs after he was thrown into the dungeon.

Latest from Spain.—Gibraltar papers to Sept. 4 have been received at New-York. They furnish a variety of details relative to the insurrection in Spain. In the province of St. Sebastian, the bands of the rebels increase, and they every day commit great atrocities. A band of malcontents has appeared near Regena, in New Castile, and it was not known who commanded them, or where they came from.—Auesta, at the head of his party in Estramadura, after plundering Torrecilias, marched towards Delitosa, with a design, it was supposed, of crossing the Tagus, and joining the leaders near Tornavacas. A body of malcontents, 2000 strong, on the 14th of August, attacked Brigadier Blanco, at the heights of Belasus, and after four hours firing, was defeated and dispersed with the loss of a great many killed and wounded. It is stated that there is a want of union between the rebels of Aragon and Catalonia, and that in their quarrels with one another, several lives have been lost.

GIBRALTAR, SEPT. 2.—The Bishop of Malaga has been banished the kingdom, and his temporalities are to be seized. He is charged, among other offences, with having disobeyed his majesty's orders for his return to the capital of his diocess, which disobedience is considered as one of the causes of the rising of the Ronda District.—*Dai. Adv.*

The Patriot Colombian squadron have captured a fine vessel from Porto Rico, for Porto Cavello, having on board from 60 to 70,000 dollars.

Republic of Colombia.—By an extract of a letter from Curacoa, dated the 13th ult. it appears that the Co-ombian squadron, consisting of 13 sail, with 2500 troops on board, left Laguira on the 11th, for Maracaibo, with the intention of attacking Morales, of whose capture the most sanguine hopes were entertained. The commander of the Spanish brig Hercules had arrived with that vessel at Curacoa, having, it is said, fallen out with Morales, and determined to act no longer in concert with him.

Most Important Discovery.—Six weeks since, application was made to a person for the loan of *one hundred pounds* to a young chemist, who had made a discovery, he was too poor to substantiate by experiment. The money was obtained, and in a few days repaid by the borrower, atready raised to sudden affluence by the private disposal of his invention:—It is a new mode of tanning skins, combining such rapidity and economy, as promises to the public an immediate and immense advantage.—Raw hides, hitherto lying twelve months in the tanpit, being subjected to a process otherwise defective and precarious, are now perfect leather within six weeks, and at less than half the expense. The gentleman who bought the invention, has paid him ten thousand pounds down, he has given obligatory deeds, securing him 5,000*l.* on the 1st. of Jan. 5,000*l.* per ann. for the four years next succeeding, and afterwards eleven thousand a year for life!! It is expected the price of a pair boots will not exceed eight shillings, and a corresponding fall will be produced in all articles of leather manufacture.—*Lon. pa.*

The editors of the following French papers, viz. the Constitutionnel, the Journal de Commerce, the Courier Francois, and the Pilote, have been prosecuted in Paris for publishing seditious narratives, and sentenced to imprisonment, and the payment of heavy fines.

Approaching Congress.—The members of this interesting body are on the road to Verona.—The Emperor Alexander has passed Warsaw, and will take the road through Italy. The Emperor Francis will be accompanied by the King of Prussia. The Kings of Naples and Sardinia will be present. England will be represented by the Duke of Wellington, and the present Marquis of Londonderry, (late Lord Stewart, and Minister to Vienna.) France will be represented by the celebrated Viscount Chateaubriand.

Bombay papers announce that a fire had consumed 1500 houses in one of the suburbs of Surat, inhabited by weavers, 7000 of whom lost their effects, and were thrown out of employ.

Turkish Policy.—In a late conference with Lord Strangford, the Turkish Prime Minister remarked, that the Porte never meddled with the interior concerns of the Powers of Europe, and he expected the same conduct from them, in regard to his interior concerns; that he should not, therefore, send a Minister to the Congress of Verona.

The Poor Rates are undergoing a very auspicious diminution, as appears from official documents just published, viz:

In 1817—18 they were	- -	7,890,148*l.*
1818—19	"	- -	7,531,650
1819—20	"	- -	7,329,594
1820—21	"	- -	6,958,445

Eng. pa.

The Lords of the British Admiralty have directed, that the ships of war at Barbadoes shall afford protection to vessels between that island and Maracaibo.

MARRIED,

In Greenfield, Mr. Alpheus Wells, of Rowe, to Miss Content Nash, of G.

In Portsmouth, Mr. Edward Slade to Miss Hannah English.

In North-Bridgewater, Mr. Albert Howard to Miss Olive Blanchard; Mr. Zion Packard, to Miss Mary Howard; Samuel Gardner, Esq. to Miss Tiley Holbrook; Mr. Martin Cary, to Miss Bethiah Howard; Mr. Robert Packard, to Miss Betsey Howard.

In Shirley, Mr. Thomas Whitney, jr. to Miss Sally Barrett.

In Beverly, Mr. Thomas Picard, merchant, to Miss Martha Lee.

In Salem, Mr. Joseph Manning, to Miss Margaret Millett; Mr. Charles Staniford, to Miss Mary P. Dolliver.

In Lynn, Mr. Nathaniel Burrill, to Mrs. Elizabeth Ward.

At Lebanon, by Rev. Mr. Foord, Rev. George G. Ingersoll, of Burlington, Vt. to Miss Harriet Parkhurst, of the former place.

In this city, Rev. Benjamin C. Cutler, of the Episcopal Church at Quincy, to Miss Harriet Bancroft, of Montreal.

In Taunton, on Wednesday morning last, by the Rev. Mr. Hamilton, Mr. George Bowers Atwood, to Miss Eliza Fales Baylies.

DIED,

In Boothbay, of the Dysentery, from the 15th ult. to the 2d inst. six adults and nine children.

In Mansfield, Deborah S. Gilbert, aged 22, daughter of Mr. James Gilbert.

At Fort Smith, Arkansas, about two or three weeks since, Mr. James Miller, late of Peterborough, N. H. and nephew of Gov. Miller, of that Territory.

In Hallowell, Miss Mary Lowell, aged 19, and Mrs. Hannah Lowell, aged 47, daughter and wife of Mr. Abner L.

At Duxbury, on the 13th inst. Dr. Rufus Hathaway, aged 52.

At sea, on board ship Adeline, on her passage from Sumatra to Gibraltar, Mr. John Pickering, of Salem, 2d. officer of said ship.

In Naples, where he was residing for the benefit of his health, on the 25th Aug. last, William Thurston, Esq. of this city, Counsellor at Law.

On Sullivan's Island, S. C. Josiah Parks, Esq. a native of Lincoln, Mass. aged 47.

In Bangor, on Thursday, 10th inst. Capt. George Williamson, formerly of Woodstock, (Vt.) aged 68.

In Portsmouth, Mr. John Lear, aged 74; Mr. Richard Jenkins, 83; Mr. Richard Tucker, 81; Miss Betsey Lakeman, 75; Mr. Joseph Day, 29.

In Northborough, 6th inst. Mr. Jotham Bartlett, jr. aged 24.

In West-Bridgewater, 18th inst. Jane Howard, daughter of widow Sally Howard, aged 12 years and 6 months.

In Abington, Mr. Robert Erskine, a veteran of the Revolution, aged 71.

In Andover, Capt. George Abbot, aged 37.

In Quincy, on Saturday evening, Miss Hannah Lincoln, aged 31, youngest daughter of the late Mr. Jonathan Lincoln, of Hingham.

At Jamaica Plain, on the 17th inst. John Andrews, Esq. aged 80.

At Washington, John Law, Esq. aged 38, Attorney at Law, nephew of the late Lord Ellenborough, Chief Justice of England. He graduated at Harvard College in 1804.

In this city, Abraham Touro, Esq. merchant, aged 48. While viewing the military parade on the 3d ult. in a chaise, his horse was frightened by the firing of the artillery, and became unmanageable, and in leaping from the carriage, fractured his leg so severely, that notwithstanding the best surgical aid, a mortification ensued, which terminated his existence in this world. Besides several gifts and remembrances to private individuals, amounting, it is said, to upwards of 10,000 dollars, he has bequeathed 50,000 dollars to the following Institutions:

Massachusetts General Hospital,	$10,000
Synagogue, New-York,	10,000
Synagogue, Newport,	15,000
Boston Female Asylum,	5,000
Asylum for Indigent boys,	5,000
Humane Society,	5,000

In this city, Mr. Wood, master of the Town School at South Boston, and preacher to the Congregational Society there.—James, son of Mr. James Kneeland, aged 6.—Mrs. Hannah Lewis, aged 31, daughter of Mr. James Lewis, of Dorchester—Mrs. Charlotte, wife of Mr. John Francis, aged 31—Mrs. Susanna Foster, wife of Mr. Nathaniel F. aged 71.

From the 6th of Sept. to 19th of Oct. there occurred 22 deaths at South Reading, of fevers and dysentery.

On the 29th of June last, on board the brig Alexander, Geo. D. Mackey, master. While lying in Ambris Bay, (Africa) Mr. Samuel Stillman, late of this city, aged 23.

OBITUARY.

The last Boston papers brought us the obituary notice of ABRAHAM TOURO, an esteemed friend, and highly respectable merchant of that city. Mr. Touro was born in Newport, (R. I.) His father was pastor of the Hebrew congregation in that place, at the period when some of the wealthiest Jews in the country were established there. All his transactions were marked by the most honourable and scrupulous fidelity. He was distinguished for hospitality, and a disposition the most amiable. His death was occasioned by being thrown from a gig, which fractured his leg, and produced mortification. In the lives of individuals engaged in the pursuits of commerce there are not many opportunities for acquiring fame beyond the measure of liberality and good acts. These, however, add dignity to the character of man, and establish a perpetual claim to a good and favourable opinion among his fellow-citizens. Mr. Touro was a Jew, possessing the liberal and tolerant disposition inculcated by the precepts of his ancient and holy faith; and in his death he gave a practical and admirable proof of the good feelings of his nature by his generous legacies. We thus perceive the munificent donor, in his last moments, blending Christian and Jewish charities, bearing in mind the claims of his religion, and not forgetting the illustrious institutions of charity established by another faith, with the followers of which he lived in friendship and social affection.

New-York Nat. Adv.

VOICE FROM ST. HELENA!

WELLS & LILLY

Have this day received

NAPOLEAN IN EXILE,

or a Voice from St. Helena.

The Opinions and Reflections of Napoleon on the most important events of his Life and Government, in his own words. By BARRY E. O'MEARA, Esq. his late surgeon.

They have likewise received a new and popular Novel, entitled

GRAHAM HAMILTON.

Published last Saturday,

ROCHE BLANCHE; or *The Hunters of the Pyrenees.* By Miss PORTER.

Published this morning,

EDINBURGH REVIEW. No. 73.

☞No. 4. Vol. 1. third series of the NEW-ENGLAND JOURNAL OF MEDICINE AND SURGERY, for October, 1822, was published on the 10th ult.

Nov. 1.

Rev. Mr. Gray's Sermon.

SECOND EDITION.

IN the press, and will be published at *this office* TOMORROW, Nov. 2, "A SERMON *on the Religious Opinions of the Present Day*, delivered in two parts, morning and afternoon, on Lord's day, Sept. 23, 1821, to the Church and Congregation on Jamaica Plain, Roxbury, by THOMAS GRAY, A. M. their pastor, published by request of the hearers."

The rapid sale of the first edition of this valuable and interesting Sermon, and the repeated inquiries that have been since made for it, have rendered it expedient to publish a second edition, to which is added a number of valuable and interesting notes.

Oct. 25.

"Come over and help us."

ABSTRACT OF A JOURNAL of E. BACON, Assistant Agent of the United States, to Africa: with an Appendix, containing Interesting Accounts of the Effects of the Gospel among the Native Africans.—With Cuts, showing a contrast between two Native towns, one of which is Christianised, and the other Heathen.—For sale by R. P. & C. WILLIAMS, Cornhill-square. Price 25 cents.

The whole proceeds of all the above books sold, will be paid over to Mr. B. for the benefit of the Mission.—Many can buy a Book who can do no more. Persons at a distance, paying postage, can have four copies by mail, for $1,00. Oct. 18.

PARENTAL MONITOR.

JUST published, and for sale at No. 47, *Marlboro' Street, corner of Franklin Street,* The PARENTAL MONITOR, an instructive and entertaing book for youth: By Mrs. BONHOTE. First American, from the third London edition. Price 50 cts.

In the press, and will shortly be published, THE REVENGE, and THE ORPHAN, by Miss OPIE.

TRACTS.

FOR SALE, at the *Office of the* CHRISTIAN REGISTER, the following valuable religious Tracts:

OBJECTIONS TO UNITARIAN CHRISTIANITY CONSIDERED—*second edition*—3 cts. single, 31 cts. per doz. 2 dolls. per hund.

EXTRACTS FROM THE WRITINGS OF DR. WATTS, *Relating to the* TRINITY, *and in favour of Christian Candour and Religious Inquiry*—2 dolls. per hund.

REMARKS *addressed to the Conscientious of all denominations on the subject of* PRAYING FOR ONE ANOTHER—3 cts. single, 2 dolls. per hund.

Individuals or Tract Associations who are friendly to the diffusion of rational christianity, and who wish to obtain useful Tracts for distribution will, it is apprehended, find the Tracts here advertised well suited to their purpose.

CUMMINGS & HILLIARD have just received, Napoleon in exile; or a voice from St. Helena—by B. E. O'Meara, his late Surgeon.

ALSO—Sketches of the Domestic Manners and institutions of the Romans.

ALSO—Graham Hamilton, 2 volumes in one.

Practical Observations on the Nature and Treatment of Marasmus, and of those disorders allied to it; which may strictly be denominated Bilious; By Joseph Ayres, M. D. Nov 1

POETRY.

From the Gospel Advocate.

The following Hymn was sung at the consecration of the Monumental Church, which was erected on the spot where the Richmond theatre was burnt. It deserves to be preserved.

HYMN.

Thou, to whom all worlds are present,
Countless ages as a day,
We, thy creatures evanescent,
Bowing to thy boundless sway,

On this house implore thy blessing;
Be it thy abiding place;
Mortals, here their sins confessing,
Comfort with thy saving grace.

Should thy judgment fall upon us,
And for pardon here we pray,
Father have compassion on us,
Hopeless send us not away;

But on all, before thee kneeling,
Freely let thy mercy flow,
Like Bethesda's waters, healing
To the aching heart of wo.

Whatsoever ills beset us,
Pious confidence to wound,
In the strength of Jesus let us
More than conquerors be found.

By his infinite affection,
Holy birth, and life divine,
By his death and resurrection,
God Almighty—make us thine.

MISCELLANY.

To the Editor of the Christian Register.

GARDINER LYCEUM.

Sir—I observed in the Hallowell Gazette of the 12th ult. an address to the public, from the Trustees of the *Gardiner Lyceum*. The knowledge that such an institution is about to be established, cannot be too widely diffused. That our colleges are useful and necessary to those who intend to pursue one of the learned professions cannot be denied; but they are by no means calculated to supply that particular kind of knowledge which is necessary to the Farmer and Mechanic.

The utility of an institution like the Lyceum will be best shown by a few extracts from the address.

The small number of mechanics acquainted with those principles of natural philosophy, upon which the successful operation of their arts depend, has been long a subject of regret. Artists, it is true, are found in various departments, who, by means of uncommon natural talents, are able to acquire the knowledge of those scientific principles, which are most needful to them; but those to whom nature has been less liberal, can only execute in the way in which they have been taught, and while they adopt the rules and and recipes of their predecessors, they are obliged to perform much unnecessary labour, because they are unable to distinguish the essential from the accidental parts of their processes. And even those of superior endowments are obliged to spend much labour in acquiring principles, which are among the first rudiments of a regular education. Nor have our farmers hitherto had that knowledge which would enable them to improve the powers of their soil, or the machines necessary for cultivating it, and preparing their produce for the market. The knowledge necessary for these descriptions of persons is confined to colleges; but science is there taught, not to persons who are to make a practical use of it in after life, but as part of a course of general education to those who are destined for the liberal professions. The details of the practical application of science to the particular arts would be altogether inconsistent with the objects of these institutions. Neither could those who are to support themselves by manual labour, spare the time or meet the expense of a collegiate course, with its long train of preparatory studies, particularly when a large part of that course would not only be useless, but would serve to give them a distaste for their future pursuits in life.

The practical utility of science cannot be doubted, in an age where its investigations have produced such astonishing improvements as in the present. There is scarcely an art which has not directly or indirectly received from it important services; for science must necessarily be the foundation of every art. Not that the arts originate in the speculations of the philosopher, or cannot be practised without an acquaintance with science. On the contrary they frequently owe their beginning to accident; and the knowledge of the art is but the knowledge of a few insulated facts. These facts, observed by the man of science, lead him to an investigation of their nature, and the laws according to which they are produced. He discovers what is necessary and what is accidental in the process, and thus infers an easier and cheaper mode of arriving at the same result. Chemistry, as a science, has scarcely existed half a century, and yet no science can so proudly boast its contribution to the arts. To many trades, it is absolutely necessary, and to almost all, highly beneficial. The tanner, the bleacher, the dyer, the druggist, the manufacturer of pot and pearl ashes, of soap, of copperas, and all the salts of commerce, of spirituous and fermented liquors; all these, and very many more, find their arts dependent upon chemical processes. The mason needs chemistry to mix properly the ingredients of his mortar, the blacksmith to temper his edged tools, ond even the baker to ferment his bread. It is true these arts may be, and are successfully practised by attentive and intelligent persons, ignorant of science; but a knowledge of chemistry would enable men of an inferior class of mind to become skilful; would make the success of all more certain, enable them to investigate the causes of occasional failures, and to guard against their recurrence.

Agriculture, too, depends much upon chemistry. It is the business of this science to investigate the nature of soils, the causes of their fertility or barrenness, to ascertain the composition of manure, and the kind best suited to give fruitfulness to each kind of soil. The experience of Lavoisier, who in a few years doubled his crops, is sufficient to prove the utility of chemistry, when applied to the cultivation of the earth.

With a view to furnish to farmers and mechanics the education here represented as so useful, the Gardiner Lyceum has been established; and the course of study will be arranged with a particular reference to the wants of those classes, for whose particular benefit it is designed. As soon as a suitable apparatus can be procured, lectures will be given upon the sciences there taught; and the application of those sciences to the arts will be illustrated as fully as the nature of the lectures will admit. As fast as the funds of the institution will allow, models will be procured of the best machines employed in the useful arts. Specimens will likewise be collected of the natural productions of the country, as opportunity offers; and they will be deposited in a cabinet in the Lyceum.

Candidates for admission to the Lyceum will be required to produce certificates of good moral character, and will be examined in the four fundamental operations of arithmetic: addition, subtraction, multiplication and division, both upon simple and compound numbers, and in reduction. It is also very desirable that English Grammar should be understood by those entering the Lyceum; and although the trustees do not at present consider it as an indispensable requisite, yet they hope it will have been studied by persons applying for admission. The studies in the Lyceum will be—

For the first year—Arithmetic, Algebra, Geometry, Trigonometry, Mensuration of Surfaces and Solids, and Book-Keeping.

In the second year—Surveying, Navigation, Mechanics, Hydrostatics, Pneumatics, and Chemistry.

No student will be required to attend to all the branches of instruction for the second year, but only those which are best adapted to his future wants. He will likewise be instructed in the practical application of the knowledge thus acquired to the particular art which he is to practice.

Two years will complete what is deemed an essential course; but instruction will be afforded to those who wish to continue their studies another year.

The studies of the third year will be—

Other branches of Natural Philosophy, the higher branches of Mathematics, Natural History, and the first volume of Stewart's Philosophy of the Mind.

There will be regular exercises in English composition; and each Monday morning all the classes will be instructed in the principles of natural and revealed religion.

The trustees consider the location of the Lyceum in the town of Gardiner as peculiarly fortunate, from its central position, on a navigable river, in a populous neighbourhood and fertile country, where commerce is continually extending, and in a town possessing uncommonly fine mill privileges, and which already offers to the student in mechanics the exhibition of a greater variety of machinery moved by water than can be found in any other town in the state."

The Lyceum was incorporated at the last session of the Legislature. The trustees are about erecting a stone edifice for the accommodation of the students, and the institution will go into operation some time in January next, under the superintendance of the Rev. Benjamin Hale.

"The trustees conclude their address with expressing their confidence, as they are engaged in an object calculated to meet the wants of a state which possesses all the requisites for becoming great, and distinguished in agriculture, manufactures, and commerce, that they shall not want the support and encouragement of the public. They are engaged in no private enterprise. They expect to profit no particular class of men, but to aid those who form the bone and sinew and muscle of the body politic. They aim at the public good, and hope for the public patronage." F.

MOHAMMEDANISM.

In the Eclectic Review for Aug. 1822, are the following remarks on the prospective triumph of Christianity over Mohammedanism. The principal subject of Review is a work entitled "*Hints on Missions*," by James Douglas, Esq.

"The Mohammedan countries, comprehending South-western Asia and Northern Africa, are estimated by Mr. Douglass to contain a hundred millions; and this calculation includes the Turks of Europe, the Mohammedan Tartars, and the Moslem east of the Indus. The proportion they bear to the nominally Christian population of the world, he thinks to be not more than one half, and even that proportion is rapidly diminishing. These countries present much greater difficulties in the way of the propagation of Christianity than Heathen countries, every convert being almost certain of death, as soon as his conversion is openly known. Preaching to the Mohammedans would, in the first instance, be a hopeless undertaking. But the life of Henry Martyn shews what an impression may be produced by conversation alone. His work shews, moreover, that temperate and learned apologies for Christianity will be better received by Mussulmans than might be expected. 'Of all creeds,' remarks Mr. Douglass, 'Islam has been found the least compatible with Philosophy.' The Koran cannot bear inspection.—'And here the adage of infidelity is true; for the Moslem, when they begin to reason, will cease to believe.' This opinion corresponds with that expressed by a very intelligent writer, who had ample opportunities of personal observation, that 'the conversion of the Mohammedan world, when it begins, will spread with astonishing rapidity, and that 'but a short stand will be made for the Koran.' Abdool Messee is an illustrious instance of the triumph of the crescent over the cross by means of preaching. We agree, however, with the author of the Hints, that this is not the first nor the best method to be adopted; that is, as addressed to the Mohammedans themselves. But, 'in two thirds of these countries, there are sufficient numbers of nominal Christians, with whose creed the Moslem do not interfere, who present a sufficient surface for the small efforts which Christians are at present capable of, and who themselves, by proper training, may become the Missionaries of future years.'—This is a hint which highly deserves to be followed out. The existence of nominal Christians in the heart of Mohammedan countries, and their toleration by the government of those countries, are circumstances which admit of being turned to excellent account. Hitherto, however, they have had a decidedly unfavorable effect, because the deteriorated religion of these nominal Christians, has been worse than that of the Mohammedans—worse on account of its nearer affinity to idolatry, worse in its moral influence. The Mussulman has had his prejudices fortified and his self-importance increased, by a well-founded sense of superiority over the 'Christian dogs' with whom he has come in contact. It is impossible to calculate how much this has contributed to strengthen the force of prejudice, and to retard the progress of Christianity. The Mohammedan, when he began to reason, might, and generally did become an infidel; but he could never, with such a representation of Christianity before him, become a Christian. He might throw away his Koran; but he would in vain have sought at the hands of a Greek or Romish priest, the Bible in its stead. The case is now, blessed be God, greatly altered. Their intercourse with Europeans is now daily forcing upon the Moslem, the unwelcome conviction of at least the intellectual superiority of the Franks. The different treatment which English travellers now meet with in many parts of the Turkish empire, from what they did a few years ago, when it was hardly thought safe to venture any where in a European dress, is very striking. Policy is, no doubt, the occasion of this change. The Englishman's money has made his name respected, and he may now travel safe from insult. It matters not, however, what has wrought the change. Commerce has often been, and it is her noblest office, the harbinger of Christianity. An opening is being made for the introduction of European science, which will silently but effectually undermine Islamism, and whole nations cannot remain unbelievers. The Bible is finding its way; and, as prejudice decreases, curiosity will increase, and truth must be the gainer by the result. In time, the associations now connected with the names of Greek and Frank, will give way in the mind of the Mussulman, to respectful and even deferential feelings; and native converts will complete the work which foreign exertions shall have begun.

Of all the Mohammedan countries, Persia is by far the most interesting, and perhaps the most important. It is also that in which the downfall of Islamism may be expected first to take place, and, in many respects, it presents the most hopeful aspect. The Soofies are a very numerous sect: they have been computed at two hundred thousand in Persia. Their creed is older than Mohammed. They may be divided into fanatics and infidels; and among the latter, Christianity may hope at least to obtain a hearing.

EGYPTIAN PYRAMIDS.

Extract of a letter from the Rev. Pliny Fisk, *Missionary at Palestine, on his return from Egypt to Malta, May,* 1821.

"There are only three Pyramids at this place. Near them are a number of Grottos, formerly repositories of the embalmed bodies of the dead, but which are now left open, having been plundered of their sacred contents by the profane hand of curious travellers and scientific antiquarians. In one of these grottos we found an Italian gentleman, Capt. Caviglia, who is employed by a small literary society in Egypt, of which Mr. Salt is President, to examine the country around the Pyramids in search of antiquities. He has 150 Arabs at work under his direction; and, as he informed us, has lately discovered a subterraneous town, two or three leagues from the Pyramids, which he is now examining.. Leaving his grotto, which he called La casi di Robinson Crusoe, we went first to the great Pyramid. According to the accounts of scientific men, who have lately taken its dimensions, it is about 700 feet square, and between 4 and 500 feet high. We ascended to the top by the stairs, which are formed by the layings of stone that compose the vast pile. On the top we found a level of about 30 feet square. The view from this elevation was most singular and commanding. Around the base of the Pyramid we saw rows of tombs;—near by, the other Pyramids and the Sphinx; to the west, an ocean of sand, extending as far as the eye could reach; to the east, the fertile and verdant fields we had just crossed; then the majestic Nile, moving slowly and silently along; and beyond it, other fields, producing luxuriant crops; and Cairo, with its citadel and forts and hundreds of minarets; and Mount Mokatam stretching away through the opposite desert toward the Red Sea. In descending, we counted the steps, and found 204, each being from one to three feet high. This huge mass is composed of the common calcareous stone of the country. Many of the stones are full of shells.

We next entered the Pyramid, leaving our hats and coats at the entrance, and each carrying a candle in his hand. The entrance is like a door, at the base of the Pyramid, and descends like a stair-case. We proceeded about 50 steps and then left that avenue, (which continues to descend in the same direction) and entered another which ascends, and pursued this till we came to a large room which is called the Queen's Chamber, and which I conjecture to be not much higher than the earth. From this we returned a little away, and took another passage by which we ascended to what is called the King's Chamber. I found this twelve paces long and six wide. It contains a sarcophagus of red granite about nine feet long, three wide, and four high. The roof of each room was so high that our candles did not enable us to see it. In returning from the King's Chamber, we came to a passage in the shape of a well, descending perpendicularly. We placed a strong bar over the mouth of it, and then made fast the end of a long rope which we threw down, and by means of which we descended 180 feet, and came to the passage by which we first entered, and which we left when ascending to the Queen's Chamber. We followed this passage perhaps twenty or thirty feet below the bottom of the well; some part of the way we were literally obliged to crawl, for the passage was not large enough to allow us even to go on our hands and knees. At length we came to the lowest apartment which has yet been discovered, and which we judged to be 150 feet below the surface of the earth. From this room we followed the avenue directly to the door by which we first entered, much gratified at having seen what could be seen of the interior of this wonderful monument, but at the same time not a little pleased that the task was finished, and that we could once more behold the light of day and breathe a pure air, and rest after the fatigue which we had undergone. Capt. Caviglia has lately discovered a small apartment still higher than the king's chamber, but we could not ascend to it for want of a ladder. The avenues and the apaatment under ground are cut in the solid rock; those above ground are constructed generally of the same stone of which the Pyramid is built, but sometimes of red granite from Upper Egypt. The second Pyramid is about as large as the first.—The third is comparatively very small; this has never been opened. The second was opened by Belzoni, a few years ago, but we did not enter it. According to Belzoni's measuring, the base measure 684 feet, and the perpendicular height 456. The ascent is difficult. Very few have ever been on the top of it. Herodotus is quoted as saying that the first Pyramid was built by Cheops, B. C. 860, who reigned 50 years, and employed by force one half the people in Egypt for 20 years, on this work. The second is said to have been built by Cephrenes, a brother of Cheops, and king of Egypt. It is reported that one of these kings, in consequence of his tyranny, was refused a burial in the Pyramid, which he had erected as his tomb, by his oppressed and indignant subjects.

Not far west of the Pyramids we went into some apartments partly under ground, which have been lately discovered. There are four rooms, in three of which the walls on every side are covered with hieroglyphics. Here you see a variety of arbitrary or unknown characters, and men engaged in the common occupations of life, tending their flocks, rowing their boats, ploughing, hoeing, making wine, and carrying meat and other things on their shoulders; there is also a variety of animals, cattle, horses goats, sheep and birds. Great pains have been taken to decypher these hieroglyphical writings. It is said that Dr. Young, an Englishman, has succeeded in devising a key, by means of which it begins to be read.

A little east of the Pyramids, is that singular thing the Sphinx, constructed with a human head and the body of a lion. You may judge of the size of this stone monster from the fact that the face, as measured by Niebuhr, is eighteen feet in height. In its paws which are forty feet long, it holds a temple. This has been uncovered by Capt. Caviglia, and a drawing taken of it, and then covered again with sand, lest it should be defaced by the Arab women, who come to obtain pieces as amulets. We entered several of the grottos which were dug out of the solid rock 2 or 300 years ago, as repositories of the dead. Each is as large as a small bed-chamber. We saw scattered bones and pieces of the rezin and linen used in enbalming. These were fragments broken off from mummies that have been taken from these grottos. At one moment imagination seemed to carry me back almost to the flood, and I fancied myself surrounded by the men of ancient days. Again what I saw reminded me forcibly of the fate that awaits all men and all their works."

Recorder.

CHRISTIAN REGISTER:

Printed every Friday evening, at No. 4, Spear's Buildings, *Congress-Street*, for the Editor, by

ROBERT M. PECK.

TERMS—Two dollars and fifty cents, if paid in advance; or three dollars payable in six months.